The LUTHERAN

QUEEN MOTHER SIGNS BIBLE BOOK

Endorses world-wide distribution of Scriptures

No. 7

NOVEMBER 17, 1954

NTS

Spare the Rod

"JERRY DOESN'T LIKE our teacher. She bawled him out for drawing pictures instead of studying spelling," Joe declared.

"Well, I knew all the words," said Jerry in defense. "Anyway, Joe has the idea that people bawl you out because they love you. Did you ever hear of that, Mrs. Thomas?"

THE ELDERLY LADY waited a moment before answering. The two fifth-graders from her Sunday school class had stopped at her house for cookies and conversation on their way home from school. She knew from experience how well they could argue a point.

But before she could answer, Joe interrupted "I never said *all* people. But some people scold you because they love you. My father said so, and it's even in the Bible—isn't it, Mrs. Thomas?"

The lady nodded. "There's a proverb who spares the rod hates his son, b who loves him is diligent to discipline Sometimes parents have to punish yo your own good, because they are conc about how you'll grow up."

"BUT IT DOESN'T SAY anything teachers," said Jerry.

"I'm sure the proverb applies to too," Mrs. Thomas assured him. "If didn't love boys and girls, why would be teachers?"

As the boys raced off to play, Thomas was sure that there would least one fifth-grade teacher whose pline in the future would be respect her pupils.

—ERNESTINE S. DA

The LUTHERAN *News Magazine of the United Lutheran Church in Am*

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ER PICTURE. During her recent visit to New York, Queen Mother Elizabeth of England d the World Good Will Book being compiled to mark the 150th anniversary of the begin- of Bible Society work. Looking on is Dr. R. T. Taylor, American Bible Society official.

THE CHURCH IN THE NEW

Church defeats medical school plan

Priests in Roman Catholic churches of New Jersey urged their congregations to vote against a plan for a state-supported medical school. Result in state-wide balloting on Nov. 2 was: "Yes"—536,387 . . . "No"—685,591.

Proposal to borrow $25 million to launch the state's first medical and dental school was supported by both political parties, medical associations, taxpayers' association, and labor unions. Roman Catholics held up their attack until two weeks before the election. At masses on Oct. 24 and 31, and in newspapers of the Camden, Trenton, Newark, and Paterson dioceses the church launched a campaign against the medical school.

In August a 50-year lease was secured by Roman Catholics on Jersey City's $80 million medical center, where they plan to open their own medical school next September under sponsorship of Seton Hall University of South Orange. A state medical school, said Roman Catholics, would give the church institution unfair competition.

"It is possible," two Lutheran pastors surmised in a letter they circulated in the New Jersey Synod in late October, "that an effort will be made to have Seton Hall University Medical School recognized as *the* state medical-dental school, and receiving financial aid from the state. We all know what this would mean." The pastors were Dr. Harold Haas of Jersey City and the Rev. Rufus Cornelsen of New Brunswick.

Protestants win on Michigan bingo

A Protestant-Roman Catholic battle at the polls in 1953 on legalizing church-sponsored bingo in New Jersey had been won by Roman Catholics. This n in Michigan a bingo proposal wa feated by a thin margin.

Strenuous campaigning by Prot groups such as Michigan's state cc of churches and city councils in D Lansing, and elsewhere, got credi beating the bingo proposal.

The bingo question dropped o politics in New York's 1954 el when both parties agreed to supp bingo bill in the state legislature year. An amendment to the state c tution may be needed to achiev purpose.

Endress speaks on bingo

"Bingo-supported churches that a deavoring to win political candida their side," said Dr. Henry E United Lutheran stewardship sec should ask themselves whether "a tian church is true to its mission w adopts a method of church suppo gets money out of members an members for church projects whi gamble for laughs and prizes."

Should a Christian church, ask Endress, "seek a position of specia lege within the law in gambling pr that so often lead to exploitation a ruption when operated by professi

It is necessary, said Dr. Endres Christian churches and their mem stand up against certain movemen promote secular practices with church and that encourage ga tendencies."

Dr. Endress gave a three-poi scription: 1) "Vote against bing "Refuse to join in bingo games pr to support churches or other ch causes." 3) "Give your positive

stimony in a kindly but firm way
principles of Christian steward-

court on lottery charge

)-year-old parochial school pupil
ced, California, tried to sell the
district attorney, Don C. Mayes,
ttery ticket on two 1955 automo-
Mr. Mayes filed complaints against
uperior Mary Peter of Our Lady
cy School, charging her with vio-
ne state lottery laws and contribut-
he delinquency of minors.
month Judge Flossie Lobo over-
demurrers filed against the com-
Attorney for the nun, C. Ray
on, said a "not guilty" plea will
le when the case comes to trial.
ayes said "this case is being prose-
y my office as all other matters,
by treating all people alike under

ORROR "COMICS" COME OUT
oines druggists voted to clear their
acks "of all objectionable comics
veird, horror and sex type" as part
onwide move to safeguard children

the law, and by disregarding the religion or wealth of those who violate the statutes."

State police raided a bingo game in a Roman Catholic church at Morrow, Louisiana, in September. It was "the first time in the history of Louisiana," said the sheriff, "that state police ever raided a church."

Anti-Oxnam congressman won

A Congregational minister in Los Angeles ran against Donald L. Jackson in California's 16th Congressional District for a place in the U.S. House of Representatives. It was Mr. Jackson, as a member of the House Committee on Un-American Activities, who said Bishop G. Bromley Oxnam "serves God on Sunday and the Communist front for the balance of the week."

Mr. Jackson won the election from the Rev. S. Mark Hogue by a wide margin this month. Mr. Hogue said he "went into this campaign for a very special purpose and I believe it was accomplished, at least in part." He said he believes Mr. Jackson "will be permanently slowed down in his careless and irresponsible attacks on the clergy."

Representative Harold H. Velde, chairman of the House Committee, was re-elected in Illinois. Chairmanship of the committee when Democrats organize the House will probably go to Rep. Francis Walter of Pennsylvania, a member of St. John's Lutheran Church, Easton, Pa.

Pennsylvanians elect a Lutheran

It had been 75 years since a Lutheran was governor of Pennsylvania. Although Lutherans outnumber any other Protestant group in the state, they have been less active in politics than members of other large denominations.

This month a York county poultry farmer, George Leader—who studied

three years at Gettysburg College—was elected as Pennsylvania's chief executive. He is a member of St. Paul's Lutheran Church, York.

A grandson of Henry M. Muhlenberg, John Schulze, was Pennsylvania's first Lutheran governor (1823-29). There had been two others in 125 years, George Wolf (1829-35) and Frederick Hartranft (1873-79).

Georgia votes segregation

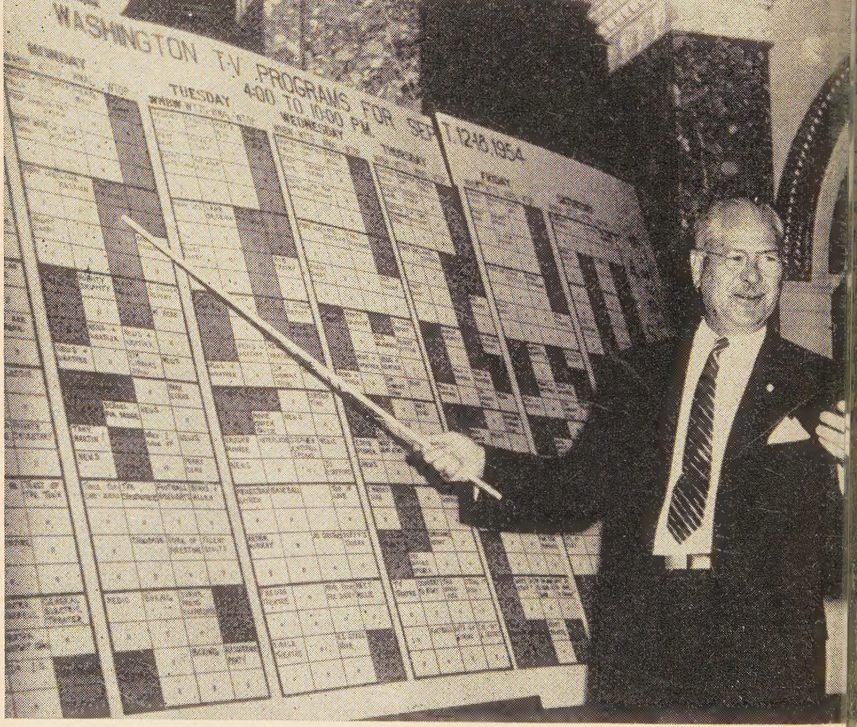
Citizens of Georgia got ready this month for an attempt to block the application of the U.S. Supreme Court decision against segregation in public schools. On Nov. 2 they ratified an amendment to the state constitution permitting use of public funds to support private schools in which race segregation could be maintained. But the amendment receiv support of only 53 per cent of voting.

The Georgia Council of Church posed the school amendment, "upon all church bodies, local a gional, to make a calm, intelligent tian study of the issues involved an to speak openly and uncompromi for action in accordance with Ch principles."

Churches debate segregation

Across southern United State school segregation question was topic at church assemblies.

SOUTH CAROLINA. Methodist C ence warned that "to compel a whether white or Negro, to send hi to school and at the same time to



CRIME AND HORROR ON TELEVISION IN WASHINGTON, D. C.
Shading shows one week's crime programs between 4 and 10 P.M. on four TV

ld to live under conditions which ent regards to be detrimental to hest interest, would, in our judg- ntroduce problems of serious im- Foes of segregation tried to get olution tabled, but lost 289 to 148.

BAMA. Methodist Conference said ur honest conviction that it is for od of both races that separate for whites and Negroes be main- ' but called on "our people to e laws of our nation."

AHOMA. Phillips University, a Dis- f Christ school, decided to enroll graduate students but not under- es. Thirteen ministers petitioned r of admitting Negro undergrad- now prohibited by state law) say- e law of God supersedes the laws and demands the final loyalty of ristian."

TH CAROLINA. The U.S. Supreme decision on segregation is "a true tation of our Christian faith and merican democracy," said the list Conference, which called on lists "to resist attempts to incite ntagonisms." In High Point the nd Negro ministers' associations o merge.

ANSAS. Baptist hospital in Little ranted temporary staff privileges e Negro doctors, permitting them g their private patients into the l.

S. Presbyterian Synod called on itutions and agencies to operate unsegregated basis. "Enforced egregation is discrimination which f harmony with Christian theology ics," the synod stated.

NESSEE. The School of Theology University of the South (Sewanee) d its first Negro student for the ar course. (One had attended r school in 1953.)

VIRGINIA. Richmond ministers' association was told to balance "divine discontent" with "divine patience." Disciples of Christ at annual convention commended Supreme Court school decision.

Church construction exceeds estimate

Predictions had been that church buildings costing a half-billion dollars would be constructed in the United States in 1954. At the end of October the total was already $472 million.

Buildings begun in October were estimated to cost $58 million—highest one-month total ever recorded by the U.S. Departments of Labor and Commerce. The 1954 construction is 24 per cent above the 1953 figure.

Offerings are way up

Average contribution of U.S. church members last year was $45.36 in 47 Protestant and two Eastern Orthodox churches. This was $3.42 more than the year before, said the Rev. Thomas K. Thompson of the National Council of Churches. Six Canadian churches reported average giving of $33.49.

Seventh-day Adventists had the highest average in 1953, $173.35 per member. United Lutherans, giving an average of $45.68 in 1953, were in 35th place among 54 U.S. and Canadian denominations.

Total giving by 33 million individuals was $1,537,132,309 in the 49 U.S. denominations, of which 80 per cent was for local congregational expenses and building funds, and 20 per cent for general church causes.

Clash in South Africa

Roughest race segregation in the world had developed in Africa, the black man's homeland. The Dutch who began their settlements in South Africa 300 years ago were planning this month to move 60,000 Negroes from their homes in Johannes-

burg. This is part of their program of complete separation of white and colored races.

"This wholesale deportation means that many who are evicted will receive no compensation for the houses they have bought or built, and the freeholds they have purchased with their savings," said Britain's archbishop of York, Dr. Cyril Garbett. "As Christians, we must make it clear that we regard this policy and these acts as un-Christian, tyrannical, and dangerous."

The South African government planned tough treatment for churches that criticize its race policy. Mission schools for Negroes subsidized by the government for many years, would soon find most of their financial support cut off, the government threatened. "The influence of nearly a thousand missionaries from foreign lands could be very great among the Negroes," said the Johannesburg *Transvaler,* a newspaper supporting the government policy.

Canterbury criticizes

Britain's archbishop of Canterbury, Dr. Geoffrey Fisher, joined the chorus of critics of South African race separation. The right of churches to hold property in the Negro areas is to be on an annual basis, subject to cancellation whenever the activities of the church tenant are "such as to encourage deterioration in the relationships between natives and the government," Dr. Fisher pointed out.

"That is totalitarianism, and differs not at all from the suppressions of civic freedom and church life in Communist countries," Dr. Fisher said. "It is strange that the South African government does not begin to suspect its own wisdom when it finds itself imitating the methods of Communist government and control."

South Africans explain

If white settlers in South Afric not thrown "an impenetrable arm racial purity and self-preserv around themselves, explained Sout rica's Premier Daniel F. Malan, would have been submerged in "the heathendom of Africa." The Dutc formed Church of South Africa, h "is prepared to do all in its power plement a social and cultural segre which will redound to the benefit o sections."

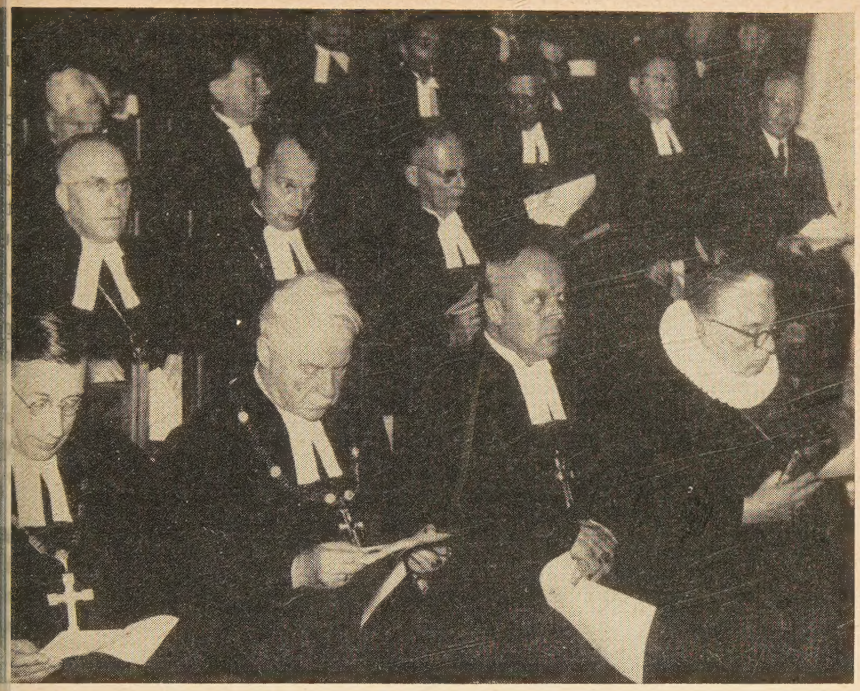
In the United Nations Trust Council last month the representat Iraq, Awni Khalidy, said, "How moved is the Dutch Reformed C and its doctrine of racial supremacy the Sermon on the Mount?" In Africa the Dutch Reformed Churc erator, the Rev. C. B. Brink, repli his church stands "for a policy arate development for each ethnic as the only policy by which the co ties of our multiracial society overcome and justice be done to one."

Pacifists want food gift to China

The hungry Chinese were h than usual this fall, as record-b floods in the Yangtse and Huai destroyed huge supplies of rice. "I enemy hunger, feed him," said t lowship of Reconciliation, an A pacifist group.

Pacifist proposal was that th should send "a generous porti American surplus food as a gift China. "We think of this as an sion of Christian concern for hung ple, not as a strategy of the cold said Alfred Hassler, editor of *Fell*

Mr. Hassler said his group hop "some of the mountains of surpl jamming America's granaries and houses may be used to save the



GERMAN LUTHERANS HOLD SYNOD SESSION
Don't want "complete uniformity," said Bishop Meiser

people." He said Americans earn to think in terms "of a dif- kind of approach" from bombs and weapons in dealing with our "ene-

ins of Germany seek unity

uly united Lutheran church of ıy would "make an old dream of ıers come true," said Bishop Hans at the synod meeting of Lutherans many last month. The synod rep- 10 territorial churches which have ion members.

ress toward unity, reported at the neeting held in Braunschweig, in- development of a common liturgy German churches. This liturgical said Prof. Christhard Mahren- uts an end to a long development by destruction and decay of litur- gical practices, and testifies to our new understanding of religious order."

The Braunschweig convention adopted a liturgy for Sunday worship and for baptism and confirmation. A common hymnal, new lectionary, and uniform text of Luther's Catechism had been completed earlier. The goal is not "complete uniformity in all fields of church life," said Bishop Meiser, but unity "on a higher plane."

Relation of German Lutherans to the Evangelical Church of Germany, a federation of Lutheran and Reformed churches, was debated. Lutherans are critical of the Evangelical Church's Overseas Department, which is headed by Dr. Martin Niemoeller. Lutherans wish to conduct their own foreign mission programs.

World News Notes

A GERMAN HAS WRITTEN a book about the "land without dreams"—West Germany. It is an attempt by a German journalist to see his country as it is, miraculously recovered in its body but not in its soul. Says author Horst Moennich in the *Sonntagsblatt,* weekly magazine published in Hamburg: "I have traveled through the most disillusioned country on earth."

It was a "dark country" Moennich set out to rediscover, a country where the efforts of the individual to survive are such that he has no time for anything else. He works "like an alcoholic who drinks to forget. Sometimes," writes Moennich, "I felt people were glad they had no spare time because they would not have known what to do with it."

Senior high school students in a West German town were given this theme for a composition: "Is there anything you would risk your life for?"

One youngster wrote: "The fatherland means nothing to me." A girl replied: "There are so many graves. And invalids, with faded cap in hand, laugh at the words of 'liberty' and 'fatherland.' They say, 'liberty doesn't exist and the fatherland wasn't worth the sacrifice."

The question of freedom is on everybody's mind, Horst Moennich relates. But the feeling prevails that it can't be found. He says laborers and white-collar workers would talk to him reluctantly. "We know better than to say anything against management," they said. "We'd risk our jobs."

BUT IT WAS NOT freedom of speech that was most conspicuously lacking. It was the inner freedom that Moennich couldn't find.

"Why do you drive so hard?" he asked one of the executives of a large co tion. "Your division works smo You make money. Why can't you Is there anybody who can slow do murderous pace?" The executive know. "It's the principle," he s last. "The company comes first."

These people, Horst Moennich cludes, "live in a poor land, still d which paid for the lost war by los dreams."

THIS ANALYSIS REVEALS a strikin larity with the first postwar period early twenties. Then, too, Germa a "land without dreams." And sters confessed in school: The fat means nothing to me. When Hitle he filled the vacuum, and there w resistance.

It is this situation that prompt *Sonntagsblatt,* which published e from Moennich's report, to wri torially:

"When the first company of G soldiers marches again throu streets, the great test for the G people begins. Every German w have to show to what use he has experience. And this test will tell u our future will be."

"Marriage loans" are a new in devised by the West German gove to encourage young people to get regardless of the financial probl involves. They also educate the generation in planning for the da they'll have to support a family. the plan, any single German wh minimum savings account of $1 apply to his bank for a marriage l in excess of double the amount h

—ROBERT E. HULDSC

CRISIS in education is gaining mo-
. New crops of children are
school age without enough
uildings to house them or enough
to teach them. The continuing
ne birth rate promises more acute
s in the next decade.
broadsides of vicious criticism
ave been aimed at the schools,
d with inadequate salaries, have
ne of the best potential teachers
oosing teaching as a profession.
in education and government are
that drastic steps must be taken
our entire school system from
ution.

on
DEPARTMENT of Health, Educa-
d Welfare has launched a new
sort out the most serious prob-
l to arouse public sentiment for
lution. In the fall of 1955, a
House Conference on Education
held in Washington which will
gether top leaders in the field.
ll tackle the toughest questions
to come up with some construc-
vers.
eparation for the White House
nce, a series of statewide confer-
ill be held during this fall and
Realizing that educational prob-
largely local, and that their solu-
t come from the people closest
the U.S. Office of Education is
g on these preliminary meetings
ne groundwork for the national
ce. They are expected to under-
most urgent needs and alert the
the seriousness of the situation.
er or not the state conferences
ir purpose depends on how they
ned and carried out. In some cases, the governor has not even consulted the educational leaders of his state. In others, the governor seems likely to use the meeting as a springboard to oppose racial integration.

On the other hand, some governors have taken the matter seriously. Together with state and local educational leaders, they have laid plans for a thorough airing of such problems as lack of classroom space, shortage of teachers, limited financial resources, inadequate salaries, and poor curriculum planning.

WHERE THESE and kindred problems are faced honestly, the first step has been taken toward their solution. But no amount of discussion will meet the situation unless out of it grows a plan for specific action. From each state conference there should go to the White House Conference not only an appraisal of the difficulties involved, but reports of steps which have already been taken at the state and local level.

On the other hand, the federal government should not be allowed to bow out of the picture as though it had no share of the responsibility. The problems involved are too deep-rooted and complex, too integral to our national life, to shove the whole burden onto the states and localities.

If the growing deficit in buildings, facilities, and personnel is to be brought into balance, federal, state, and local resources must be combined. In the 84th Congress, one of the top priorities should be federal aid to education, which has been postponed for more than two decades. The growing crisis in education can no longer be sidestepped. It calls for prompt and responsible action.

—ROBERT E. VAN DEUSEN

Reindeer Ranchers Form Church's Arctic Outpost

By LEONE KAHL

Lutheran Church of Sweden sponsors work among nomads in the Santa Claus country

WHEN I MENTIONED visiting the Lapps, my Swedish friends expected me to take the routine trip most tourists make. It includes a comfortable luxury train to Abisko, a small boat trip across Torne-task Lake to a small Lapp fishing village, a night in a kata (pronounced coat-ah) sleeping on birch branches. This satisfies hundreds of hurried sightseers every year.

But I was not pressed for time. My interest was in the nomad Lapps who for generations have followed a trail of an average 125 miles over mountain passes and icy terrain herding reindeer. It is more or less a "follow the leader" occupation. When the herd decides that digging reindeer moss is too difficult through the ice-crusted earth the leader moves to another grazing spot. The herdsman calls the dogs, bundles his children and supplies on sleds and follows the leader. From April until September these caravans move over the Arctic lands. More than 3,000 nomads continue in this hereditary life as reindeer owners.

IT WAS ARRANGED early in July that I meet Rector Lennart Wallmark who was, at that time, pursuing some special courses and lecturing at Uppsala University. We discussed my plans. He

Congregation leaving church at Ge
Swedish Lapland after service held ir
tion with Lapp rally which occurs

mapped out my itinerary. With
letters of introduction to tribal
and herdsmen, together with a
rapher from the Swedish Tourist
started off on my journey to La

Since none of the Lapp set
is on the beaten path we drove
mokk, the Lapp capital city and
the Lutheran School, then on to
fishing village, Lusspebryggan, w

Mrs. Kahl is a Texan who travel
sively in the Scandinavian countr
scholarship granted by the Texas
Cultural Foundation. A former te
is now an artists' agent and lecture

he car and made for our moun-
e, Saltolukta. A small boat car-
to a half-way point and from
e hiked five miles in order to pick
ther boat that was to land us
mile of the tourist station where
to base our activities.
ge log in the fireplace there glowed
welcome. Mountain climbers
offee and sausage sandwiches with
e discussed plans for the follow-
ning. A young student working
ourist station during vacation was
ur guide on our first formal call
and. She knew the country very
d had made many friends among
pps, particularly the family to
ur first letter was directed.

WILL LIKE Mr. and Mrs. Spik
ich," she assured me. "All Lapps
range and unfriendly at first but
ey know you they are very kind.
aria Spik is a precious baby, too.
too young to attend school in
kk and like all the little children
with her parents during the rein-
k. From April until September
are sent along the trails with the
milies. The nomad-teacher com-
e formal ABC lessons with na-
ool so dear to the hearts of all
p children."
alked along a boggy path for two
efore we came to a small hut,
somewhat like the Eskimo igloo.
is the Spik kata," my guide in-
me. "You wait here by the
nd I'll go on ahead. They may
ng breakfast and it will be best
eak to Jova Spik alone."
vaited while the low door was
by a small man with quizzical,
eyes; then suddenly closed. Our
soon joined us and it was well
or my heart sank with the brevity
alk. Could it be that I was not
to meet these people I had come so far to know?

"They are eating now," she said. "When they have finished Mr. Spik will come out."

In a few minutes the little man was on his way to greet us. His quick, tiny steps in the turned-up-toe shoe and his radiant smile revealed a welcome. As we were presented he hurriedly took my letters—all of them—then opened one that seemed most important to him. I am not too certain that it was the one Rector Wallmark had written him for I never got any of the letters back.

"THE REINDEER are crossing the mountains; everyone will be passing by here this few weeks," Mr. Spik told the interpreter to tell me. That seemed to be sufficient information for me at that moment. Later I realized I had met with his approval and his intention was to take over our little visiting party.

We walked to the kata to meet his family. I stood to the right of the door until formal introductions were made. Mrs. Spik continued her weaving as her husband spread a beautiful deerskin over the clean birch branches on the floor and invited me to sit down. While the men were having a political discussion Anna Maria and I looked at the brightly colored yarns and the baby dresses she had finished. Without a common language we got along very well and soon she began showing me some cherished photos of her family.

The workmanship of the kata interior was beautiful. Two arched tree trunks were polished for the rounded roofing pattern; the log siding was interlaced like a beautiful tapestry. In the center of the floor a ring of stones housed a fireplace over which hanging kettles steamed with boiling reindeer stew. On the hot stones little glow-cakes (an unleavened

meal cake) were being baked. Two very unfriendly dogs were lying sullenly in one end of the kata but the puppy had curled up in my lap.

"He'll never make a herd dog," my host remarked. "A good Lapp dog ignores everyone but his owner."

After many days tramping in the mountains and some unforgettable evenings around the Lapp supper board where we dined on raw salted fish, reindeer sausages, blood pudding, coffee with salt and reindeer cheese as a substitute for sugar and cream our party left for the lowlands. "Pouris, pouris" (goodbye), in Lappish and a promise that we would all meet again in October in Jokkmokk at the Missionary School marked our parting.

THE JOKKMOKK Missionary School under the Swedish government and the Lutheran Church directs the religious, cultural, social, educational and economic life of the Lapp. From Oct. 15 through the middle of April the activities interest all ages. It affords, also, a modern boarding school for the smaller children. Large, airy classrooms, well-equipped manual training and home economics departments, a large cafeteria and modern kitchen, spacious auditorium and administration building comprise the project. Day school is for the children; night classes in language, manual arts, sewing, social sciences and religion are open to all adults.

Social life centers in the school. One evening I was delightfully entertained as I sat in on a conference regarding reindeer profits. The Lapps are a trilingual group and Swedish, Norwegian and Lappish were tossed around like a football. Although there was criticism there was no condemnation; the Lapp is always jovial no matter how profound the problem. During this meeting Rector Wallmark skillfully and intell guided the discussions as the tri and herdsmen presented their obj regarding some state controls reindeer industry.

Later I asked Dr. Wallmark, was the particular contention? Wh clusion has been reached?"

"THE REINDEER, Mrs. Kahl," plained, "is sold on foot by the Each deer averages $75 from whic must be paid. The real profit is i essing the meat which is quite a on the smorgasbord (the luxuria which groans with every conceiva any gourmet could imagine). N our Lapps would enjoy these which are now a part of private prise among Swedes. It would be step ahead for the Lapp but w educate them in industrial and ec responsibility before they are abl sume such responsibility. They follow the herd but it is debatable they would enjoy the routine of ing and processing business. Thi of the problems and the schoo clarify many issues between t and the Lapps."

I recalled the many talks I h in the mountains with the Lap were anxious to co-operate with Wallmark and everyone spoke with high esteem. Now I realiz a friend they had in the mi leader.

During the next few days I vi various departments of the sch the teachers are graduates of Uppsala universities. The dire the industrial school division and tional work are skilled in their

"Our younger boys," Dr. V explained, "we are training for or industry. They choose the they want to follow."

ine at Midnight,
ness at Noon—
s Life in Lapland!

nd is a region of northern Europe ncludes parts of Sweden, Norway, and Soviet Russia. Lying mostly he Arctic Circle, it enjoys consistent tures—consistently cold! The August is 56 degrees; in January it aver- below. In winter there are two of unbroken darkness; in summer two of nothing but daylight in this land midnight sun.

ited by about 30,000 Lapps and reindeer, this mountainous lake has strange vegetation, odd birds, fish. Its small villages are a cluster lowless huts. Travel is by foot in , on sleds or skis in winter.

mineral resources and the lures of and trapping have brought about ge in the customs of the Swedish as Mrs. Kahl's article indicates. A ettled existence is replacing the no- ife which these folk have followed y centuries.

WOODWORKING, machinery and l departments were operating at acity. Many of these boys will rk in the giant electrical plants, industry and paper mills. These new way of life for the nomad

G GIRLS are being educated in ern way of homemaking; wash- hines, electric refrigeration, mod- ens with stainless steel sink and water supplant the primitive life kata. The younger generation id for learning. Houses in Jokk- ith beds and mattresses, tables irs are a contrast to the nomad iving. The Lapps love it and the ry school is guiding the adjust- d at the same time trying to pre-serve the beauty of the old culture. The number of nomad Lapps, however, is decreasing.

Several boys and girls were delighted to practice their English with me as we glanced through some magazines. They were curious about our American Indian and his educational advantages and pleased to see such crafts as basketry, jewelry, belts, wooden bowls and spoons that strongly resembled, in their workmanship, the peculiar art of the Laplander.

"Do you know any Indians?" they eagerly questioned.

"Yes, indeed," I proudly replied. "I have spent quite some time with our Indians." Then I told them of our Indian festivals, a few Indian customs and what the Lutheran Church was doing among the Apache tribe in Arizona.

"YOU SHOULD stay for Candlemas," one young man remarked. "Then you would see all of our festivities. It's a big fair. The first day we set up our booths and displays in the town; then go to church to hear all the marriage banns and funeral services. That's where we meet all our friends, and we have good times."

Marriage ceremonies are performed in Lapland once a year. Nothing is more beautiful than the Lapp bride in her white deerskin wrap. The second day of the fair the Lapp Council meets at the mission school when reindeer rights, fishing permits, new brands for inherited herds and pasture lands are up for discussion. The third day is one the young folks love. Snowshoe races, skiing meets and lasso contests provide a time for fun and friendship that ends all too soon for these nomads above the Arctic Circle. It was with regret that I said goodbye to a beautiful, jovial people of high moral standards and great stamina.

Life Always Gets Us Involved

By RALPH W. LOEW

But when we become completely understanding of the of others, we find peace, security and hope for ours

A YOUNG DOCTOR paused in a hospital hallway the other day to talk to a preacher. "Suppose," he said, "that you had found the cure to a dread disease such as cancer. You knew without a doubt that you had found the secret. Then you just went home, satisfied, and you told no one about it. What would you think of such a person?"

The answer is obvious. When a person has discovered a secret to personal happiness, or a blessing for the world in which he lives, he goes out to share it. That's the beginning of all the worthy movements that have inched this world toward any kind of progress. The educational movement, the conquering of filth and disease, the deep burning search for a sense of community are a part of this discovery. We are meant to share ideas, to spread truth, to uncork mind and life so that something can spill over and reach others.

AT THIS POINT every honest person discovers something he hadn't counted on. He may go to church out of a personal desire or search. He may go to school, or participate in a program or share in an activity. He does all of this out of a need for personal satisfaction. He hadn't wanted to get involved in something bigger. Yet, there the adventure begins.

For instance, there was Wilfred Grenfell. He had gone to a meeting and an evangelist had called for converts. One little fellow got up in front. That was all. So young Grenfell stood u hadn't wanted to get involved i thing. He just felt sorry for a pr who had worked so hard and ha one person to show for it. As a a medical career began that da brought all manner of blessing coasts of Labrador.

Most of the real, personal adv of life begin with such innocence. thing from adventures in business ing romances begin from what to be a casual event and blossom something that consumed tim energy. Analyze the average involvement in life and what see be an unplanned or unguarded and became the energizing devo life.

What do most people search fo can put it down in the followin

1. Personal peace: the sense homeness in the world.

2. Security: the sense of be to something or someone.

3. Personal hope: the sense o thing that lasts beyond this mom

4. Personal direction: the s some moral authority.

AT THE HEART of the best en of each of us, there is somethin common search for soul-satisfac a man has built a strong faith himself with something beyond gotten for himself a challenging service, he will have found hi answered in by-products.

ıps this is something that we as ıals, and our country as a family ilies must rediscover just now. . not find the security and peace after until we have been com- understanding of the needs of d. If you have something that's haring—and we believe that we n you can't take it home and bout it.

t a man enters willingly into some uffering, the problems, the agony world, he finds involvement and risk and peace, danger and satis- As Fanny Hurst once said of "It isn't that I am happy when iting; it is just that I am unhappy n not writing."

In a prison in China after the Communists had conquered, among the many prisoners was a missionary by the name of Olin Stockwell. He has written of his experiences, saying that he who had taught theology, and had been a missionary, really discovered the Bible in prison. "The New Testament should be called 'An Anthology of Christian Literature for Those Who Suffer.' The church is born in the lap of persecution and suffering. It was written for people who were suffering, by people who were suffering, and it is understandable only to those who are in deep personal difficulty. If you have no hungers, no desires, no sense of wanting to come to see some reason and sense to existence, then you will not know what it is all about. But when the winds of ill-fortune begin to blow about you and when the winds of fate take you and when you are behind locked doors of economic collapse, moral failure, sickness and possible death, open your New Testament. Then you will know what it means."

We're often not sure what we want of our faith, but the more we live, it becomes clear that we want to find an answer to our yearnings. Where we find the answer, we find our involvement in life and our dedication to its highest cause.

It has been said that the main vice of many people consists not in doing evil but in permitting it.

—Roy M. Pearson in *This Do—and Live* (Abingdon)

One thing we can all do something about here, to prevent the "hammer and sickle" from liquidating these two professions (clergy and doctors) and all others intelligent enough to oppose selling out to totalitarian-communistic materialism, is to demonstrate real Christianity, as the Spirit of Christ in His followers, in all walks of life.

—Dr. Nellie Holman in *My Most Unforgettable Patients* (Pageant)

They Wanted to Stay After School

By HERBERT STONELEY

Melina had been naughty, but all her African schoolı raised a rumpus when they learned what her punishmen

How do children learn in American schools? It ought to make an interesting contrast to tell you about the mission schools of Central Africa. They are not great schools with green playgrounds. No playgrounds at all in the schools where I used to teach. With mud mixed with a little water, we first made molds, and let them dry in the boiling sun. Then, hardened to stone-like texture, we built up pillars a few feet distant from each other, filled in the space between with grass, had this smeared with mud, and . . . there was our school, once we had placed on the top a thatch of long grass.

We had chalk, but no blackboards on which to draw. So, as the school floor was only dirt, pressed down by many feet tramping over it, the space between teacher and scholars was taken up by drawing of all kinds, made with a stick in the sand. In this way we taught them how to read, how to write, and—to us, far more important than that—the great lessons of Jesus Christ.

We had no desks, or seats for the scholars to sit on. African scholars like to squat on the floor anyway, so they just sat around, listening to the teacher, just as we are told the boy Jesus and his little playmates would sit around some rabbi and learn of many things before He became proficient with chisel and plane.

The Rev. Mr. Stoneley, formerly a missionary in Africa, is now rector at Ince near Wigan, England.

We had one very eager scholar tiny, queer school in that distant She had a lovely name, I tho Melina. And Melina was often na than her lovely name. When tol down, she decided to stand up. told to do one thing, she decided something else. Her handwritir day, on a scrap of paper with a lead pencil, had been the worst ever seen her produce—and Meli produced many weird efforts at writing in the past.

What should I do with Melin mind flew back to the days when been a pupil at school. Then the always made us pay the penalty conduct by making us stay in schoo the rest went home.

"You will stay in school when go home, Melina, and learn to wr ter than . . . this." At which I to her supreme effort at bad writi

There was a hush in the schoo I could not understand. Nor follow the look of gladness in t of my naughty pupil. Nor the gr sure it was one of pleasure) which over her face as she looked roun friends, soon to go home.

Prayers ended. A little hymn lated into their language, was bid my scholars "good-bye" an filed slowly from school, leaving Melina.

"Are you not sorry you ha made to stay behind?" I asked h

" she replied, with a shake of her locks. Thinking she had not ended ughtiness, I decided to continue k of getting more knowledge into ck head, crowned with curly woolly How long I was about that task I now know. But as I waited for l to finish the page of words she orking on, I thought I heard a utside. My thoughts flew instantly l animals—a lion, or possibly a ephant which might push down isy school wall.

USED, LISTENING intently. I could ce the sound as that made by any imal I had ever known in my nong the Africans. The only thing vas to investigate. How should I it? A deadly poisonous snake. buffalo. Baboons, each three to et high, hunting in packs, capable ng a man in pieces. Hunting dogs, o fight on the least provocation. ven kill lions. With such thoughts through my mind, I told Melina o continue writing her words, and quietly to the entrance of my bush to find every one of my pupils around outside, and some of them

at is the matter?" I asked.
na's brother gave the answer. ave kept Melina in school," he the rest.
has been very naughty," I re-l.
. . . it is not fair . . ." he stam-

fair! What do you mean?" I was puzzled.
not fair. You have made her . . ."
deserved it . . ."
. . . and . . ." He was fighting right words. Words which would me with what they all thought.

"And . . . she is now learning more than us! We all want to stay in school too so that we can learn more."

SO THE SECRET was out. It was no dangerous wild beast. I was not to be attacked by my scholars. Instead, they were hurt because I had kept one of their number in school after closing time to teach her more. At the time I thought it was terribly fantastic. Yet, what a grand thing it was.

"Have you nothing to do in your village?" I asked them.

"No," they replied together. "Hoeing is over. We wait for the maize to grow."

"And your parents will not mind you staying in school longer?"

"They will be glad." Once more the reply was a chorus from all.

"Then come in school again and join Melina."

AND THIS THEY DID with a rush of delight. Not that I gave them a lesson about handwriting, or grammar, or any of the usual school lessons. The opportunity was far too good to miss. You see, we were beside the great lake of Nyasa which you can find for yourselves if you look at your atlas of that country. So I told them the story of another lake, away in the Holy Land and of a wonderful Teacher who had for his scholars all kinds of men and women.

The story I told them was about the lost sheep, and the faithful shepherd who went out to seek and to save it. Then I explained that they were the lost sheep for whom Jesus was searching until he might include them safely in the fold of his church.

Today some of them are safe in that fold—including Melina, the once-naughty girl. Now in one of the little mountain villages she is the teacher, and she speaks and teaches continually about Jesus.

God's Hand in the Oil Flares

By WILLIAM DINWOODIE

Things worked out for good even though th
man was sure that the oil rigs would drive off th

THE OLD MAN with the leathery skin and pensive blue eyes walked on ahead through the gentle darkness of early evening. Nothing was said until we passed a large barn-like building and came within view of the wide sweep of water off Grand Isle on the Louisiana coast. Then, as I drew up beside him, he pointed to the offshore oil flares and said, "Here's what I wanted you to see. Pretty, isn't it?"

I agreed it was. By the light of the flares, the web-like steeples of nearby oil rigs took on an eerie touch and the soft lapping of the water against the shore only added to the sense of magic. It reminded me of a Dore etching on a slice of fairyland. But my companion assured me it hadn't always looked that way.

"WHEN THEY BEGAN blasting the gulf for offshore oil, I was plenty sore," he said. "I felt they were driving off the fish with their meddling. Soon, I was sure, there wouldn't be any fish left. But it wasn't long—not over six months at most—before I saw how mistaken I was. As barnacles and grass began to grow around the rigs, small fish started to feed there. Larger fish followed. Now you know what they say about the fishing here?"

I told him I'd heard it was as g
I'd find anywhere in the country.

"It's all of that." The old man r
his head thoughtfully. "Come ou
most any day and you're likely to
a mess of pompano and bluefis
there's plenty of tarpon and sea ba
Now I'm sure I can guess what
thinking."

"What's that?"

"You're wondering how a fello
me could be so wrong in the first

I HAD GIVEN it thought, I ac
But that question was quickly r
by another that takes in most of us
things go wrong, when we fall s
the objective we've set for ou
we're apt to blame it on our ba
Or we may even imagine that G
turned His back on us. Yet, if w
our faith and hope, the tempor
back often turns into a blessing
seeming obstacle becomes a s
stone to greater success than we
known before. Surely the Psalm
right when he said, "Wait on th
be of good courage, and h
strengthen thine heart: wait, I say
Lord."

WE TOO OFTEN follow the example of the apostles who prayed for the release of Peter from prison and then left the answer to their prayer knocking at the door vainly seeking admission.

—J. S. BONNELL in *The Practice and Power of Prayer* (Westminster)

leart Belongs to Sunday

OHANNE STEMO

It was a big event when the preacher made his monthly visit to the village and conducted services in the schoolhouse

N MY PIONEERING grandparents
o this country to wrest a living
rich new land one of their first
vas a place to worship—a place
stenings, marriages and funerals.
essity these first gatherings were
nomes and later in schools, until
ntful day a church was erected,
dly fashioned steeple pointing to
a sentinel for all to see.

e rural community where I spent
dhood, once a month a visiting
came to our schoolhouse. It
event not to be taken lightly.
weekly Saturday night ritual in
tin washtub left nothing to be
in cleanliness.

nliness is next to Godliness," was
te saying of Mama's. "See that
er enter God's House unclean,"
ther.

SING IN BED was not allowed for
unday mornings. After a hearty
t of porridge, hot cakes and cof-
cream, even for the little ones,
bout getting ready. What a flurry
ing and brushing and dressing,
ma supervising! We were seven,
ys and four girls. Mama stood
rbrush ready while we waited in
she deftly braided and tied rib-
our long hair. How we envied
hers that quick flick of the hand
b as they sped through the door.
e days we walked. We children
nt on ahead with the usual ad-
s to look out for the youngest
and to keep out of mischief. Usually we arrived with nothing worse than a few grass or berry stains, a briar scratch or maybe even a bee sting.

For some reason it was quite different from going to school. Perhaps it was the care we took in walking in our shiny new boots, or the pride we took in our stiffly starched dresses. Even the boys quelled their more rousing instincts and deigned to be seen walking with us. Along the way we picked wild strawberries, chokecherries, saskatoons and cranberries in season; and gathered in tight, moist fists a formidable collection of leaves and flowers.

ON WARM SUMMER mornings our footsteps sometimes lagged and we moved in a lackadaisical fashion, content to listen to the drone of the bees in their never-ending search for honey, or the chirping noise of the ever-present grasshopper. Then our parents would overtake us and hurry us along.

With the coming of winter our steps quickened. With the fall of the first snow we took turns pulling Chrissy, the youngest, on our sleigh, our expelled breath making fairy clouds before our faces. The peace of a winter morning shrouded in virgin snow was often broken by the irresistible urge to throw one snowball, inevitably leading to a miniature battle.

The school was a small one-room affair with sombre black-boarded walls. The desk, clear of all school books, had been polished to a new splendor. On it

lay the finest Bible we had ever seen, leather-bound and gilt-edged. Its profusion of maps and illustrations of the Mediterranean countries made these places live again. We became familiar with the road from Nazareth to Jerusalem, the river Jordan, the Dead Sea, the story of David and Goliath, of Joseph and his brothers, and so many others.

THE ROOM IS FILLED to overflowing—our mothers, stately in long rustling skirts, lacy blouses and difficult hats; our fathers like strangers with such clean-shaven faces, starched collars and blue serge. They squeeze themselves around the small desks, overflowing upon the benches at the back.

The air is hushed, inviolate. I seem a million miles away as the voice of our minister guides us through the morning service. The agony of my stiffly starched dress is forgotten, and I eagerly await favorite hymns. But the warm sunshine streaming in through the windows is too much for me—or maybe it is the long walk. I hear the sermon as in a dream. Then Mama's hand is upon my shoulder and I waken in time for the benediction.

At once there is much talking shaking of hands. With our be parents exchanging pleasantries friendly gossip, we thread our way the aisles and out to the pump whe stand about consuming a surp amount of water and wait hopeful

But alas! The crowd is breakin People are buttoning up their coa turning homewards. Who would courageous as to invite seven ra children with parents home to S dinner?

I HAVE TRAVELED FAR from th schoolhouse, but those Sunday mo have a quality of perfection, a part innocence of childhood. And as t fection of a rose is remembered its pressed, faded petals are plucke between the leaves of a treasure so are those Sundays remembere

That is why on a sleepy Sunday ing I scrub my teeth, brush m shine my shoes, don my Sunday b gather my family.

"Come my children. It will no enter God's House unclean."

The air is freshly washed wi The sun is breaking through.

WE LISTED OUR BLESSINGS

By KATHERINE BENION

Counting up the things to be thankful for made us forget our troubles and inspired prayers of gratitude

"LET'S HAVE a Thanksgiving party," said six-year-old Bobby, his face aglow with a hundred little smiles crowding one another.

"A party?" I questioned, a bit puzzled.

"Yes," he replied. "A party we are thankful for all the goo we have."

"That's a good idea," I agree would you go about having it?"

could have things like pumpkin
d turkey sandwiches, corn candies
s you eat at Thanksgiving," Bobby
ed. Obviously eager to get my ap-
he hurriedly added, "You know,
, you said Jesus wants us to be
and wants us to be thankful . . .
could have a happy thank-you
giving party."
older brother had been sitting
, quietly taking everything in. "We
sing 'Now Thank We All Our
he suggested. "We could start
and make lists of things we're
ıl for and see who has the biggest
Thanksgiving time. That would
"

SITATED thinking about how their
would turn out, but as I looked at
ager faces I could not refuse. It
ɔe a good thing for me and them.
all, I'd been thankful for things
heart many times, but never made
of everything for which I was
ıl.

I found myself learning more
d anticipated from making the list.
day I kept adding to it, becoming
that a thankful spirit was more a
d parcel of my very being. It was
ng me with a happiness reservoir,
accessible to add light to darker
ıts of life. Daily practice at listing the things for which I was thankful was paying off in spiritual dividends.

Then came Thanksgiving Day. We had the regular dinner at noon, and the Thanksgiving party in the evening. I noticed how the children commented about small and large things, many of which they had before just taken for granted. After Bobby had read his list, he said, "My thankful list grew and grew. I don't believe there's ever an end to the things I could put on it. Every day I think of more."

Harold read his and said, "I'm going to keep mine and add to it till next year. You know, Mother, a couple times when I got mad about things, I went to my room and started working on my list. Soon I just couldn't be sad any more."

We all agreed to keep our lists and add to them. Now all of us find our Thanksgiving lists becoming a permanent fixture in our memories.

Shortly after we completed our initial lists, I became ill. There's no better medicine to make you forget your troubles and give you the life we all need at times than a list of things to be thankful for. It's also valuable as an inspiration to prayers of gratitude. Often I went over the list and thanked the Lord for each of these blessings. When I concluded, I felt as Harold did—I couldn't feel sad any more.

FOR JESUS, TEACHING was an adventure, fascinating and full of life. It was the practical side of truth-seeking. The truths he knew were too exciting to keep to himself and his teaching was the result. For Jesus, the truth was a living thing. What he taught was fresh from his own experience of God. It was related to life as intimately as the branches to the vine.—F. E. REYNOLDS in *An Adventure With People* (Christian Education Press)

Michael's Bible Came Back

By NANCY BREWER

When Miss Janey gave the boy a New Testa
she didn't realize the great effect it would

WHEN DR. STOVALL announced the theme of his sermon as "Cast Thy Bread Upon the Waters," I smiled across the aisle of our chapel at little Miss Janey Frakes. She must have felt my glance, for she turned her head, saw me and flashed a returning smile.

When church was over, I explained my smile. "His text made me think of Michael McGlone's Bible," I said.

"Oh!" She clasped her hands tightly together as she spoke. "Now my entire day will be beautiful. Thank you for making me think of it."

I WAS AT THE McGlone home the Sunday morning Michael brought the little New Testament Miss Frakes had given him. It didn't just happen that I was there. The women in our block took turns bathing and dressing the new twins Mrs. McGlone had brought home from the hospital a few days before. On this Sunday morning Lucy Moreland and I were there, not only to care for the twins and their mother, but to look after two-year-old Patty and five-year-old Sandra, so they would look their best when their Grandmother McGlone arrived to visit them.

Michael, just seven years old, carried the Testament into the bedroom where Mrs. Moreland was working with the twins. His boyish voice was a high treble so I caught all his words. He told his mother Miss Janey had given him and the eight other boys in his class "little Bibles" because next Sunday they would be promoted to another teacher an other class.

"See how nice it is, Mommy added. "And look, there's a place r ribbon just like Miss Janey has in h Bible and my name is written rig the empty page at the front. It 'Michael McGlone.' Some of the said they already had Bibles, but my first one."

"It's beautiful, Michael," his m soft voice returned. "We'll keep it living room on the table by the w I'll have Daddy move the lamp will have all the room. And we to keep it out of reach of the litt until they know how to handle it."

AS I SLIPPED the little shirt on the twins, I thought of the big Bible Miss Janey has kept on a beside her class in the primary Each Sunday it is open to the Children in her class always look page where the verses in the less marked. Some of them read a v two. And all of them know tha lesson really comes from God's b

I had the twins both dressed Mrs. Moreland came into the big k She began, "I think it is foolish fo Janey Frakes with as little money has to buy those Testaments for th in her class. They don't mean to them."

"But Miss Janey loves the Bib teaches them to love their Bible. turned. "And I know she buys the

Michael Shared His Bible

so that love will carry on and have one of their own."

Then one of the twins gave a hun- so I had to get its formula.

ER THE TWINS CAME, I became a visitor at the McGlone home. usually get very much attached es after they have cared for them. ach visit I saw that Michael's New ent was on the table by the win- less he was reading it or Mrs. Mc- was letting one of the little girls rocking chair and hold it as a for being very good.

one day Michael was promoted class of Juniors. Each Sunday he the Testament to class with him, en the lessons were taken from Testament, he asked me to mark he could study at home.

two other boys in the class also their Testaments to have the next s lesson marked.

Sunday Michael didn't have his Testament. Quietly he told me Sandra was so "bashful" they couldn't get her to come to church school. "But when I told her she could carry my Bible, she came right along with me."

On his birthday two months later Michael's parents gave him a Bible. They selected it with great care—a sturdy back, easy printing and strong binding. Then Michael carried his own Bible and when Sandra started coming to church school, she carried the Testament.

When Michael became a Boy Scout, he entered the troop of which my son George was scoutmaster. That was how I learned that whenever Michael went on an overnight hike, or to scout camp, he carried that Testament in his knapsack.

George told me that at the summer scout camp "Michael reads his Bible every night. The boys in his patrol often call out, 'Mike, read out loud.' "

He told me how carefully and reverently Michael read, and how quietly the boys listened. He added, "I'll warrant you anything that kid will be a preacher when he grows up. And if he is, he'll soon have a Bible-reading congregation."

"I'll tell Miss Janey that," I said. "She'll have more beautiful dreams as she grows older and feebler. She surely has had a great influence on Michael McGlone."

"On the whole McGlone family, you mean," he added. "When they start on a Sunday trip, the kids always go to church school first. Jim McGlone drives his car up to the church with Mrs. McGlone and the twins and the lunch and all the other stuff and they wait until church school is over and Michael and the two little girls come out."

"The twins are almost old enough to be starting to church school themselves."

I exclaimed. "Maybe we'd better buy another Testament so each will have one to carry on the first Sunday."

Mrs. McGlone told me soon afterward that she wanted to join a class if the twins behaved themselves so she could leave them. I suggested the class for young mothers, but she shook her head. "I've talked a lot about it to Mr. McGlone and we think I should go into the teacher training class. Perhaps that way in time I can pay the teachers back for all the wonderful work they have done for my children."

When I told little Miss Janey what Mrs. McGlone had said, and how good the twins had been, she confide wish she'd train to take my place arthritis has gotten so bad I shou tire from teaching. I won't mind a member of the Home Departm someone will take my class."

And that's exactly what happ One of the first Sundays that Mrs Glone taught the primary group, I over afterward to ask her how thin gone. Naturally, I noticed the bo was carrying in her hand. It was worn copy of the New Testament, covered, and I'm sure that on the in front was still written the "Michael McGlone."

Our Lord described the function of the church in the world by means of the metaphors of Light and Leaven. Both are minority concepts; both are comparatively small entities influencing a much larger body. Light startles, illuminates, attracts. Leaven influences through the penetrating power of contact. Both, moreover, depend on corporate action for their effectiveness. Jesus addressed his words to the apostolic company; he had the Christian group in mind. "Ye are the light of the world," he said, "a city"—a collocation of lights—"set on a hill cannot be hid." The power of leaven lies in the coherence of a small, central mass placed within a "lump." Its influence extends in proportion as the micro-organisms composing it interact upon one another. It is not baking powder; certainly it is not one of these modern "ready mixes." The secret of the power of the church would seem to consist not in superficially modifying the lives of mass man, but of so nurturing the dedicated core of its membership that they can become clearly shining lights and effectively penetrating leaven.

—Willis Lamott in *Revolution in Missions* (Macmillan)

The attitude of the teacher is contagious. Often poor training and limited ability in a teacher are far outweighed in the eyes of his students by his eagerness, good humor, and affection for his work. By the same token a competent teacher may fail because he lacks zest, alertness, and an even temper.—F. E. Reynolds in *An Adventure With People* (Christian Education Press)

LARGE FAMILY

SPEAKER was really very interest-
ut the feather on her hat seemed
e a life of its own. She gave the
sion somehow of having brought
et parrot to keep her company.
ie!" I reproached myself, "behave
lf and listen."

was talking about the need for
an women in local politics, regard-
what political party they support.
clearance, health regulation, juve-
urts, and a lot of other things are
n extension of woman's natural
housekeeper and mother, if she
st see it that way. The facts and
about conditions in our own com-
made me more than a little un-
table.

you can't give time to them your-
" she said, "you can at least know
nd of the people you vote for."
eather bobbed a vigorous agree-
I glued my eyes to it, trying not
ember that I had known so little
some of the candidates in the last
n that I'd voted a straight party

N SHE LOOKED straight at me, or
d to. "Maybe you didn't know,
ou went to the polls last time, but
vill be a next time. Will you be
informed then?" Her eyes held
nd I tried not to squirm. Oh, I
uppose she was really looking at
y harder than at the rest, but I
l like an insect on a pin somehow.
way it was a relief to see Susie
doorway. I had told her to come to the church after school, thinking that the speaker would be finished. Susie dearly loves a party at the church—all our children do—and I wouldn't have to worry about her. Pete's class have gone gone to the museum and won't be home till late and Karen won't mind being left to her own devices for an hour or so.

"WHERE'S my mother?" Susie's stage whisper cut across the room like a miniature siren. I tried to wave to her, but she couldn't seem to find me. I was just getting up to try to get across the room to her when Florrie Buchs pointed me out. Susie slithered her way toward me through the assembled women. When she reached me, I moved over to give her part of my chair.

"I almost had to stay after." Again her whisper cut across the silence of the audience.

"Tell me later," I breathed in her ear.

"What? I said I almost had to stay after."

"Hush, Susie, tell me when the lady is through speaking."

"Will she be long? I'm hungry."

"Hush!"

SUSIE HUSHED with an injured air. After a minute of sullen silence, she brightened and began to look about the room, smiling and making little hand signals to the women she recognized. Many of them fill in her young life the place of the aunts who are too far away to see often. They smiled back and looked pleased to be noticed. Maybe they too were glad

to escape the accusing voice of conscience, for surely I'm not the only person who gets a little easy-going about her civic duties.

The speaker sat down amid a patter of applause. She and the feather nodded and bowed and looked pleased. The chairman said she was sure we all had something to think about and now would we all stay for refreshments? Susie said, "Yippie!" under her breath which made the women around us laugh so the chairman looked surprised.

The tea table was lovely. You can say what you please about Eloise, she does have an artistic flair. Who else would have thought of arranging brown candles in a centerpiece composed of a large squash and ears of corn? She and Claire were pouring coffee and tea at opposite ends of the table. Florrie Buchs and Mrs. Schmidt were hovering about to refill the pots and trays of cookies.

"I'M GOING to have one of everything," Susie announced.

"Who ever heard of a little girl having one of everything?" demanded Mrs. Schmidt. "You must have two of everything to grow on. Can you stay for a while, Connie, and help us tie bundles for the Thanksgiving LWA shipment?"

"Glad to. My supper is a quickie tonight. After having refreshments I never feel like cooking for the family, so I've found it's best if I get almost everything ready before I come to one of these meetings!"

There were quite a few new faces around the tea table. I did my best to be cordial and make some of the newcomers feel at home. Just the same, it was a pleasant feeling when the crowd thinned out and there was "just family" left to do the cleaning up and the LWA packing. These are the people you find "doing everything" in the church. It makes a sort of family within the big famil the congregation.

"MOTHER, look at me! Aren't pretty?" Susie had fished a hat-and-m set out of one of the boxes and dr herself up.

"Lovely. They will surely keep s one nice and warm this winter."

She took off one mitten and str the other lovingly. "I wish that s one was me."

Before I could answer, Florrie up. "Oh, let her have them, Connie sure whoever gave them doesn't where they go so long as they are u

"I can have them, Mother! Oh, them."

"And what will the little girl ov do without them?"

"She can have some others."

"What others?"

"I don't know. Just others."

"You mean, let's pretend sh some?"

"Well, she can buy some."

"If she could buy them, we wo be sending her some, would we? to me, Susie, as though you are th who can buy others."

"But I like these!"

QUITE A FEW of the wome stopped what they were doing to se I was going to handle the situat felt myself getting red as Susie volunteer to put back the mitte about another minute I would snap them back at once!"

Mrs. Schmidt stepped in sm "Why don't we keep these out next box? Then Susie can see if s find other mittens to send in their Or perhaps she'll see some in th she likes better." The more I see Schmidt the surer I am she's the child of God Jesus meant when he about the peacemakers.

)W THE BIBLE

RIES OF COMPARISONS OF KING JAMES AND REVISED DARD BIBLE TRANSLATIONS

LPH D. HEIM

JOHN 6:35; 8:12; 10:7; 10:11; 14:6; 15:1-11

EN TIMES, according to John's , Jesus says "I am" and follows me symbolic description of his per- id work. This gives us the well- , great "I ams."

it has happened to these statements Revised Standard Version?

haps the first thing a reader notices they are in quotation marks. This, y, is not very important. Yet the seems eminently right, and cer- helpful.

nd, we notice that the major words nost always the same as in the King Version: "I am the bread of life," on. Any significant change is in the surrounding material, es- y the words that follow immedi- fterward. These, being in our ac- ed language, make the "I am" meaningful.

INCREASE of meaning is specially rthy in the continuity of the last seven passages mentioned. With am the true vine" Jesus begins an y about the intimate relationship n the Christian and the Christian's of life for fruitbearing as a Chris-

e KJV it had some puzzling parts. ample, what is a "husbandman"? SV says "vinedresser" and we un- d. Again, what does this word h" mean? In the RSV the mean- comes clear to anyone who has

(King James Version)

I am the true vine, and my Father is the husbandman.

Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.

Now ye are clean through the word which I have spoken unto you.

Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

(Revised Standard Version)

"I am the true vine, and my Father is the vinedresser. Every branch of mine that bears no fruit, he takes away, and every branch that does bear fruit he prunes, that it may bear more fruit. You are already made clean by the word which I have spoken to you. Abide in me, and I in you. As the branch cannot bear fruit by itself, unless it abides in the vine, neither can you, unless you abide in me. I am the vine, you are the branches. He who abides in me, and I in him, he it is that bears much fruit, for apart from me you can do nothing. (John 15:1-5)

tended his grape vines in the early springtime. If a vine has not been bearing we replace it. Those that have borne, we prune back sharply so that they will bear better. And always the crop is in view.

Churches have been using this Scripture passage in church school lessons and sermons largely to stress a Christian's fellowship as a disciple with Jesus Christ. It is still available as a resource for that teaching value. Now, though, it turns out to have an added worth and there can be no mistake about this. While the allegory of the Vine and the Branches is a passage on Christian discipleship, it is also one on Christian apostlehood at least as completely and forcefully.

Personal Problem Clinic

Stingy

QUESTION: In my group of friends there is a fellow who is stingy. He goes with us and likes a good time, but when there is a treat to be paid for he always finds some way to avoid any responsibility. No matter what we plan to do, if there is expense involved, Si is the first to inquire what it will cost. He has confided to me how much he is saving—he is not doing too badly by himself, but he is losing the good will of the group.

REPLY: You have raised the question whether thriftiness is always a virtue. Could it under some circumstances be a vice?

Certainly it is good sense to be careful with one's funds, and to know in advance what things are going to cost. For most people money does not come without work. They can hardly accumulate anything for a rainy day unless they save in a systematic way. They will have no economic cushion for old age. As a rule it is better to save money in advance for a major purpose or project than to launch out into expense and bring upon oneself a burden of debt. There are, of course, exceptions to this rule, such as acquiring a home or a business on the part of an individual, or getting an adequate church building on the part of a congregation.

On the other hand, one's handling of money is not ideal unless he uses some of it for giving, some for saving, and others for spending. With such a balanced program one is not likely to become a tightwad or a free spender. There is danger when excessive attention is given to saving that one may come to think, or feel, that money is the goal of life or the greatest thing in the world. It surely is not—it is a means to ends rather than an end in itself.

Since there is a consensus in your group that Si is stingy, someone in his confidence ought to have a candid but pleasant talk with him, in an open-minded way, and help him to see what his manifest at is doing to his friendships. Ever said to him ought to be in the spi helpfulness.

Birds and bees

QUESTION: I would like to give m children the right kind of explanation I understand that there are good boo the subject which start with flowers, and animals, and in this way help the sters to understand. I'd appreciate s tions as to books of this sort.

REPLY: Twenty-five or thirty yea sex education, especially in the hon lowed the pattern to which you re was believed that children, by be acquainted with reproduction in forms of life, would readily gra facts of sex in humans. This was fetched assumption, and back of i large element of false modesty. The and bees" approach is no longer re with favor. Children do not readily the gap between the lower forms an While the stories about the humbl of life are interesting they are rat removed from human love life.

A more direct approach is de It should start where the child's c has been expressed. If it is not ex an appropriate occasion may be but don't wait too long. Candor a plicity should mark our answers planations, for nothing is gain much may be lost by "beating ab bush." But we need to be careful go beyond a child's capacity for standing and thus bring about m standing. Satisfy him at the mom then wait for suitable occasions ceed further.

Frances Strain's *New Patterns Teaching* will give you some reall am sending you a list of other bo booklets on the subject, and it sent to any others who may desire

—EARL S. RU

Most Beautiful Book of the Year

and Symbols in Christian Art. By George Ferguson. Oxford University Press. 346 pages. $10.
the first time," says the publisher, there is now "a comprehensive book about the
and uses of signs and symbols in Christian art." But the beauty of this book, both in
trations and its typography, is more impressive even than its completeness. It is a
volume, with 16 full-color page illustrations and 96 pages of black-and-white plates,
a great collection of Renaissance art.

ough this book is encyclopedic in
nt of Christian symbolism, it is fresh
nple. Symbols are classified in 14
, such as "Animals, Birds, and In-
"The Trinity, the Madonna, and
" "Radiances, Letters, Colors, and
rs." The lengthiest section is on "The
" presenting nearly a hundred cele-
known to us from Scripture or from
with details as to how these person-
e portrayed in Christian art. Marginal
awings (at least 250) are used to
e numerous symbols which have be-
art of the powerful sign language of
n faith.

the casual student, curious about the
inscriptions seen so often in churches,
helpful handbook. For artists, archi-
nd others who have professional need
wledge in this field, the book is in-
able. G. E. R.

er Maus

Old Testament and the Fine Arts. By
Pearl Maus. Harper. 826 pages. $5.95.
hia Maus has not lost the imagination
ll which made her *Christ and the Fine*
ich a useful book that it is still in
use 16 years after publication. The
this new book may not appeal so
y as its predecessor is that the art,
dy, and stories inspired by the Old
ent are not so emotionally powerful
nificant as those inspired by the New.
author has spaced out the material
without such disproportionate em-
on the Genesis stories as is usually
in Bible story books. Nearly half of
ok is concerned with the centuries
e division of the northern and south-
gdoms.

For each period the anthologist has chosen 1) pictures, 2) poetry, 3) stories, 4) music. She has ranged freely across 3,000 years to collect effective and attractive material. The stories, especially, should be useful for home reading and for weekday classes in the church school. G. E. R.

"Listen to the Voice"

Jeremiah. By Elmer A. Leslie. Abingdon Press. 349 pages. $4.75.

A man who writes a great guidebook to Jeremiah is like a man who charts a new trail to a mountain peak. Even with Dr. Leslie's book as an aid, there is strenuous climbing for anyone who hopes to penetrate the complexities and splendors of Jeremiah. But such a book as this greatly increases the prospects of success.

The whole text of the book of Jeremiah is given in the author's own vigorous translation. Instead of setting down a few verses and then offering explanations, in the usual style of a commentary, the author speaks first. He describes each situation regarding which the prophet speaks, paraphrases and explains the prophet's words, and then in boldface type gives the Bible verses.

Dr. Leslie rearranges the content of *Jeremiah* according to his own convictions as to proper chronology. In this reconstruction he borrows heavily from the scholarship of recent years, especially the work of Paul Volz and Wilhelm Rudolph. He has been free in reaching many conclusions of his own. Considerable sections of *Jeremiah*, such as chapter 50 and most of 51, he presumes to be additions made to the book after Jeremiah's death, some as late as 200 B.C.

But critical questions are never belabored.

The author's intention has been to provide a smooth and convincing introduction to the thought and life of the Old Testament's greatest writer. Further scholarly research will undoubtedly upset some of Dr. Leslie's suppositions, but the basic insights of this book are enduring. G. E. R.

Jeremiah. By Theodore Laetsch. Concordia. 412 pages. $5.

This is the first in a series of biblical commentaries which the Concordia Publishing House plans. Dr. Laetsch is a veteran professor at Concordia Seminary of the Lutheran Church—Missouri Synod. In the conventional style, he presents a verse-by-verse analysis, full of penetrating philological and historical insights but almost wholly disregarding modern biblical scholarship (even to the extent of including *Lamentations* as a work of Jeremiah). G. E. R.

Keeping Women Busy

Group Activities for Church Women. By Jane Kirk. Harper. 245 pages. $3.

Trying to read Jane Kirk's busy volume, *Group Activities for Church Women*, in one sitting is like trying to wade through a popular cook book. So many tasty suggestions stir the reader's imagination that she tries in vain to tuck them into her thinking cap for future use. But why bother to try and remember them, when for the price of three dollars this helpful book may be filed with mission study books and program packets for future reference?

Your group, as well as individual members, will turn to it often as they plan various activities ranging from Bible and hymn study to ideal kitchen arrangements. The latter is not out of place either, if a group asks itself as the author asks, "Will other causes go wanting if we put so much into our kitchen?"

The celebration of holidays such as Easter, Mother's Day, Thanksgiving, and Christmas receive the author's expert treatment with the proper Christian emphasis and a warning to "steer clear of crass commercialism." For the fortunate woman with a green thumb a helpful section is included on the theme, "Gardening and the Church."

This reviewer's only criticism of the is its frequent reference to and recomm tions for fund-raising projects. But Kirk does offer a wide variety of sugge for fine service projects, with specific tions for carrying them out. The de index should be of assistance in helping newcomers, or those who feel they "cook up" new ideas, to become lead group activities. ELSIE L. FAGER

Mound, Minn.

How to Succeed in the Ministr

Dear Charles. By Wesley Shrader. millan. 109 pages. $2.50.

To get a big church and be a well-l man in town, here is the prescripti Professor Astute gave it to the Rev. C Prince in 26 letters of practical advic ter Charles died at 42 years of ag widow permitted publication of the because she thought it would be a goo to warn other ministers against be successful as her husband had been.

Book Brevities

Cradle of Our Faith. By John C. U.S. Junior Chamber of Commerce. 87 $5.

A superb collection of colored graphs of Palestine, with explanato by a famous archeologist and Bible s

The Greatest of These. By Jane M Abingdon. 96 pages. $1.50.

Daily devotions, consisting chie poems by the author on themes of I C

The Quest for Personal Poise. By H Toner. Bethany Press. 79 pages. $1.25.

Little Prayers for Personal Poise. B L. Toner. Bethany Press. 64 pages. $1.

Miss Toner is a Methodist minist writes effectively on the application itual resources to personal problems.

Horns and Halos in Human Nature Wallace Hamilton. Revell. 173 pages

These sermons on sin have the in highly skillful TV scripts.

—OVERSEAS—

Follow Hromadka

TRALIA: Sydney. Oct. 14.—POLICE tralia had a pretty busy time try- keep order at meetings conducted Czech Professor Josef Hromadka, ame to this country following the Assembly at Evanston. Riots and have broken out at most of the public gs, which have been described as t the wildest ever held in this coun- rouble has come mainly from "New ians," who believe Prof. Hromadka nothing more than a "Communist ' and from Catholic Actionists. What larly aroused their anger was the re- statement by the professor that there concentration camps in Czecho- —their claim being that 300,000 po- risoners are being held.

s speeches Prof. Hromadka has main- that Christians who have been perse- n Communist countries were perse- or political rather than religious rea- The church's mission was to prove a new society it might do its work ital and creative way. In Czecho- many members of the church, in- some elders, were Communists. He thing inconsistent in this. So long as nists did not try to impose on Chris- ie belief that material well-being is l of human existence, the two could ether. Of communism generally, Dr. lka agreed that if carried out rigidly features with which Christians must e, but this did not make the associa- tween Christianity and communism able. In many ways the Communist ruction of Czechoslovakia was in line hristian teachings. The moral level et youth was on a much higher level merican youth, Hromadka claimed, nily life was stronger in the Soviet the U.S.

rting on his impressions of the WCC ly at Evanston and the stand taken f. Hromadka, the Anglican Bishop bourne, Dr. Booth, said it was easy for Christians in the Western world to condemn the compromises they imagined were necessary behind the Iron Curtain. He felt that one should speak on this subject with great caution. "Let him who has never suffered the overriding power of a totalitarian state avoid easy judgment on his fellows who live in it. There is no doubt that such men hold fast to the Christian faith. Some of them sincerely believe that present social conditions in their countries are an improvement on what is termed the prerevolutionary conditions. Prof. Hromadka appears to be of this belief."

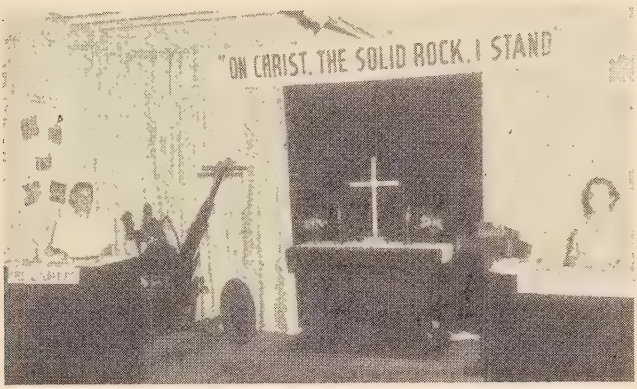
Dr. Hromadka's visit was sponsored by the "Peace and Goodwill" Assembly, with the approval of the Peace Quest Forum, comprising a group of Melbourne clergymen. All his movements were checked by security officers, so the federal parliament was informed.

FOR THE FIRST TIME the influence of Catholic Action in this country is being openly challenged. The cudgels have been taken up by Dr. H. V. Evatt, leader of the opposition in the Australian federal parliament. The charge is that Catholic Action is disrupting the Labor movement. For a time, it appears, Labor politicians had enlisted the support of Catholic Action in fighting communism in trade unions, but things went further.

Organizing brain behind Catholic Action is Bartholomew Santamaria, an able Victorian lawyer, who won honors in history at Melbourne University. Son of Italian immigrants, he is said to be a brilliant organizer and a spell-binding orator. He propagates his views through a publication called *News-Weekly,* which treats union affairs from the C.A. angle and is anti-British at least in the sense of preaching that Australia can no longer rely on Britain, "one of a group of second-rate powers," but must align herself defensively with the United States.

In press statements leading Catholic spokesmen have denied that C.A. has political aims and ambitions, but the statements have not been convincing.

—L. W. LOEFFLER



A note of faith at the f injected by Lutheran Mission of Dayton, Ohio sponsored this booth Montgomery County Fa tor Willard Borchers (Mrs. C. Harry Kley (r.), John's Church, Dayto tributed literature. L League members lent

CARIBBEAN SYNOD

Synod Rejoices at New Bookstore, Campsite

By MERLE G. FRANKE

CHARLOTTE AMALIE—Two pastors new to the St. Thomas Island parish were hosts to the Virgin Islands' Conference which met Oct. 18. They were the Rev. James Amos and student pastor George Handley.

Promotion of visual aids was stressed for use in conference and synod. Distance from the mainland is a problem in procuring religious films.

The large influx of people to St. Croix Island led the conference to discuss the question of starting Spanish-speaking work soon. Local government statistics show that a third of the population are Spanish-speaking people.

The Rev. Kenneth Ferguson was re-elected president and the Rev. James Amos, secretary.

NEWEST BRANCH of the United Lutheran Publication House is in full swing. Caribbean Lutherans are hearing favorable remarks about "Le Reforma" bookstore in Rio Piedras, Puerto Rico. Local churches are being urged to purchase church and church school supplies there.

Synod President Eduardo Roig has completed purchase of a campsite for synod activities. Synodical Women's Missionary Society contributed $1,000 to the pro

Frederiksted Church, St. Croix, Vi lands, is doing extensive remodeling interior of the building. Rededicati be sometime in November.

Delegates to the Toronto conventi the Rev. Eduardo Roig, the Rev. Cotto, James O'Bryan and Gilberto G

IOWA

Iowa Lutherans Begin Second One Hundred Ye

By ALFRED J. BEIL

DES MOINES—The Second Cen Progress is beginning in the Iowa Sy fore the centennial year ends. T "forward look" program was int Sept. 7, when the latest in stewardsh niques, procedures and goals were e to church councils at eight area meet

From that day until Dec. 5 congr of synod are following a unified s including eight area meetings for co members and pastors, proposal co meetings, appraisal committee meeti gregational dinner meetings, camp church attendance, commissioning o Member-Visitation workers, final meetings, and services of thanksg each congregation.

This kind of program has been u ing the past year in congregations

ULCA. Wherever the plan was fol- offerings were increased up to 40 nt over the previous year. Iowa is st to try the plan on a synod-wide

program is called "The Iowa Synod Project." The Rev. Raymond Tie- pastor of St. Luke's Church, Sioux chairman.

ter Myrom of the Lutheran Laymen's ent staff is field director. He has l the state twice since Sept. 7. Be- Oct. 25 he addressed congregational meetings where the program was ed for final adoption. Last speaking nents for Mr. Myrom will be in No- when he will instruct Every-Mem- itors.

results obtained in each congrega- ll be tabulated Dec. 1 and returned congregations for use in special serv- thanksgiving Dec. 5.

Mark's Church, West Des Moines, the ohn Schirck pastor, used the plan in The increased offerings that resulted rge enough so that the congregation uild their new church one year earlier lanned. The 140 members are so that their stewardship committee has ed an increase of $7,000 in their 1955 Per capita giving to support that will amount to $178.50 per com- member.

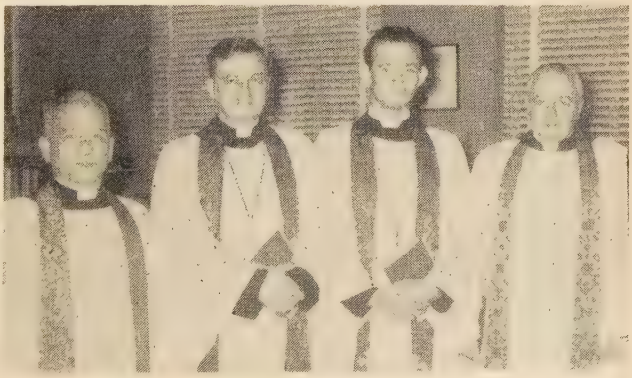
BROTHERHOOD CONVENTION and Joint nce Rally was held Oct. 24-25 at St. Church, West Des Moines. Dr. Ed- Mattson, professor at Central Semi- nary, preached. Five laymen led discussion groups: C. Herman Peterson, Council Bluffs; James R. Brown, Des Moines; John Berger, Cedar Rapids; E. M. Jensen, Council Bluffs; and Alex Miller, Des Moines.

Henry Endress, executive director of Lutheran Laymen's Movement, addressed the joint fellowship dinner Oct. 24. The Rev. Lloyd E. Sheneman gave an illustrated lecture entitled "Serving Hands in Other Lands." Pastor Sheneman studied and traveled abroad last year on a Fulbright Scholarship.

The Rev. Marvin Suhr, vice president of synod, showed colored charts outlining the seven years of progress to be made in Sunday school enrollment, evangelism, and stewardship. If the goal of 10 per cent net increase each year can be met, membership and budgets can be doubled.

The eight delegates to the Toronto convention presented reports. The Rev. Arthur Simonsen, Redeemer Church, Des Moines, said: "The Board of Foreign Missions stated their position positively when they said that the risen Christ enters closed doors. No door can be closed to Him. Hong Kong and Malaya might even be His method of reopening China."

THREE SYNOD leaders have responded to invitations to serve as missioners in Preaching - Teaching - Reaching evangelism programs. The Rev. Ralph Eckard, First Church, Newton, served in the Erie project. The Rev. Eugene Harrison, St. John's Church, Council Bluffs, and Dr. Alfred J. Beil, synod president, served in Detroit.



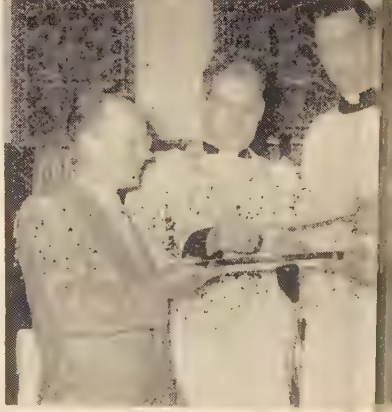
tion's Capital got two tors. Dr. Walter Bitner nd the Rev. Walter G. re installed as pastor stant pastor of Luther Memorial Church in ton, D. C., Sept. 19. ank Fife, president of aryland Synod, per- the act of installation. t: Dr. Gould Wickey, oard of Education; Dr. Mr. Marz, Dr. Fife.

Congregations looked on
pride as spades turned the
in groundbreaking ceremon
new churches, parsonages,
units; cornerstones were rev
put in place; mortgages b
At left, ground is broke
Alamance Church, Ala
North Carolina.

Pastors tried skill with spade as groundbreaking ceremonies were held for St. James' C
Brunswick, Ga., and Good Shepherd Church, Southampton, Pa., as shown in photos directly

Cornerstone is laid (below) for new addition to St. Peter's Church, Allentown, Pennsylvania.

Mortgage, cleared in three years, burs
John's Church, Merrick, Long Island, N



. . .

eaching missions have been held at
ty Church, Webster City, and Grace
ch, Muscatine. Dr. Harold R. Albert
irst Church, Columbus, Ohio, was mis-
r at Webster City; the Rev. William
St. Mark's Church, Davenport, served
luscatine.

Matthew's Church, Davenport, held a
tone-laying service Oct. 31. The Rev.
Wick, president of Eastern Confer-
nducted the service. He was assisted
ors W. F. Furman, Emerson Miller,
illiam Eller. The building will cost
0. St. Paul's Church in Davenport
ped this mission church by investing
in the building.

AND

ching Mission Points
l for National Revival

By WILSON P. ARD

RSTOWN—"This country needs a re-
real religion; not just sporadic en-
n on certain occasions, but a com-
hange in our living," asserted Dr.
H. Traub, pastor of Kountze Memo-
urch, Omaha, Nebr., at the preaching
conducted Oct. 17-24 in Hagerstown
hity and St. John's churches. "We
ave the things of value unless we
he things that save," he said. Dr.
vants to see a resurgence of faith in
urches, and more church members
ing for duty" instead of simply hav-
r names on the rollbook.

AKES MORE than a blue serge suit and
countenance to be a church usher
ys," said Everett M. Hosman, dean
College of Adult Education, Univer-
Omaha. He spoke at the three-ses-
hool for Church Ushers, conducted
erstown by the County Council of
s. "Effective ushering is deter-
by the usher's understanding of the
urposes of ushering and the degree
artistry, poise, and devotion with
e performs this service of congre-
gational engineering and human relations," continued Dean Hosman.

Lectures and demonstrations were given on "The Usher and the Church," "The Usher on the Job," "The Usher's Psychology for Meeting People," "What the Churchgoer Expects," "The Usher and His Pastor," "Esprit de Corps."

Instruction classes emphasized the high order of ushering service; how to avoid psychological booby traps in congregational placement; consideration due visitors and the infirm; the handling of end-pew sitters, loudtalkers and VIPs; selection of personnel; organization of staff and delegation of responsibility.

AFTER EXTENSIVE remodeling Zion Church, Middletown (organized 1740), was rededicated Sept. 12. Dr. Harry F. Baughman, president of the Gettysburg Seminary, preached. A recital by Robert S. Clippinger, organist at Gettysburg Seminary, followed. At the homecoming fellowship event former Pastors William Ernest Fox, Charles M. Teufel, L. Ralph Tabor and Carroll Boyer, son of the congregation, were present.

The remodeling included a complete architectural change of the interior. Total cost was $85,000 toward which $81,000 has been pledged. The Rev. Howard J. McCarney has been pastor of Zion Church since 1950.

Use of the preaching mission was urged as one method of evangelism by the Rev. Clifton M. Weihe of the Board of Social Missions at the Western Conference meeting Nov. 1 in Zion Church, Middletown. Dr. Abdel Ross Wentz, Gettysburg Seminary, turned the "Spotlight on the ULCA" as he addressed laymen and pastors. Dr. Frank M. Brown, director of Lutheran World Action, stressed the imperative need for continuing this appeal. Opening sermon was delivered by Pastor Edward P. Henze, St. Mark's Church, Hagerstown.

"MISSION WORK is no longer in the primary stage. It has advanced. If we can't get our own people out to church how can we expect to evangelize the world?" queried Dr. L. Boyd Hamm in his address to the convention of the Women's Missionary So-

MARYLAND . . .

ciety, Maryland Synod, meeting in St. John's Church. The theme was "Making His Way Known Through the Ministry of Evangelism."

Myrtle Wilke, missionary on furlough from Argentina, pointed out three groups the church must reach in that country: the people of Argentina, mostly new to Protestantism; DPs who must be reached in their native language; second generation Europeans who speak Spanish but are well grounded in Lutheranism. Dr. Roy Dunkelberger, missionary in India for 45 years, traced growth from 60,000 Christians in 1909 to 240,000 in 1954. At the dinner meeting Miss Josephine Darmstaetter of the WMS spoke on "Mission Personalities."

Synod President J. Frank Fife expressed appreciation to the WMS for their support of three mission pastors in Maryland. Daily devotions were presented by Mrs. Albert R. Fischer. Communion sermon was preached by Pastor Edward P. Heinze, St. Mark's Church, Hagerstown. More than 450 delegates and visitors attended.

Officers elected were president, Mrs. Donald F. Brake; vice president, Mrs. James Hendry; recording secretary, Mrs. Carl Heberlein; statistical secretary, Mrs. Forest Milleson; treasurer, Mrs. Earl P. Fertig; historian, Mrs. Robert Schaake.

Trinity Church, Taneytown, Pastor Glenn L. Stahl, dedicated a parish education house. Synod President Fife preached.

Christ Church, Hagerstown, Pastor R. Richard Summer, has burned the mortgage ($7,500) on the lots for the propose church.

St. Paul's Church, Uniontown, de a parish house erected at a cost of $

GENEROUS GIFTS of foodstuffs and were given to the National Lutheran for the Aged by synod congregatio Harvest Home Sunday. Clear Sprin ish sent 1,174 quarts of fruits and vege and many bushels of potatoes and vegetables.

Lutheran World Action receipts were $46,390 or 83.5 per cent of the goal.

NEW JERSEY

Visual Aids Service Established by Synod

By RALPH I. SHOCKEY

TRENTON—Establishment of a ser distribution and maintenance of visu among congregations of synod is milestone in its development. The tive board has given the public committee authority to implement t

Visual aids released by boards an cies of the ULCA and synod will b tained and circulated. All requests gregational use should be made the Audio-Visual Service of the S New Jersey, 2143 Browning Road sauken, New Jersey.

"Our Church's Membership" was ject of a panel discussion at the ann

MILESTONE

The new home for the synodical president of New Jersey was dedicated Oct. 24. The 8-room parsonage is in Hamilton Square, a suburb of Trenton. It was purchased at a cost of $29,000. Dr. and Mrs. Edwin H. Knudten have moved in.

of home mission pastors held at
of the Good Shepherd, Somerville,
3. "The Transfer and Dismissal of
rs" by the Rev. Elmer F. Seifert,
ll; "Assimilation of Membership" by
. Robert F. Parker, Glen Rock; and
e Membership" discussed by the
tover Crouthamel, Paramus, were
anel groups. Dr. Wouter Van Gar-
stor of Messiah Church, Sea Isle City,
ed Bible study.

ething for Nothing" is what men of
thern Conference Brotherhood heard
od Shepherd Church, Weehawken,
. The Rev. Edwin J. Grubb, pastor
emer Church, Jersey City, spoke.

o-visual equipment was purchased by
n's Church, Westville, for the church
and released-time program.

's RESTAURANT in Beach Haven cele-
completion of the Holy Trinity
Building Fund drive with an "on
se" dinner, Oct. 27. Only stipulation
t each guest pay for the meal. Re-
ent to the fund.

celebration of the Rev. Karl D.
40th ordination anniversary and
niversary of Zion Church, Carteret,
recently. Pastor and Mrs. Klette
nored with a large financial gift in
ation of their service. Former pas-
r. Frederick Noeldeke; Synodical
t Edwin Knudten; the Rev. Herbert
u, president of Central Conference;
Rev. Arthur G. Posselt were present.

,000 MORTGAGE on the new church
building was paid within three years
of twenty as previously planned by
n's Church, Woodbury. The Rev.
Hellerich is pastor.

ny Church, Gloucester City, added
nage to their physical assets recently.
win H. Knudten participated in the
on service planned by the Rev.
Dorward.

Evelyn Geiger, member of Trinity
Hudson Heights, represented New
colleges as "queen" in a nation-wide

he Kelschner, prominent layman in

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NEW JERSEY . . .

synod and active Brotherhood worker for many years, was elected secretary of the ULCA Brotherhood at the recent convention held in Atlanta, Ga.

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NEW ENGLAND

Indian Missionaries Speal

By HERBERT D. HRDLICKA

BRIDGEPORT, CONN.—First mission val with the Rev. and Mrs. William man, missionaries to India, was held deemer Church, Lawrence, Mass., Se In attendance were 175 members fr Mark's Church, Roxbury, the Uni Church in Cambridge, and the Jamaic Church in Jamaica Plain, Mass. The began with a band concert. The m aries in Indian dress spoke of Christia and witness among the people in Indi ter supper the Dorcas Missionary conducted a Vesper service at whic sionary Coleman preached on "The Witness."

Redeemer Church was chief spon the community Reformation service Lawrence, Mass. Dr. Richard H. ding, executive secretary of the Bo American Missions, was the preac massed choir led the procession ac Common singing the Reformation Enthusiasm in Protestant circles in t dominantly Roman Catholic con runs high.

The two-day annual convention State Luther League was held in Church, New Haven, Conn., Oct. 9-

CONFERENCE BROTHERHOOD held nual retreat at Lake Minnewaska, with 150 attending. Mr. Ralph J. V former president of the Brotherhoo ULCA, was chairman. Speakers w William F. Sunday, pastor of the Ch the Good Shepherd in Brooklyn, N Rev. Herman Vesper, pastor of S Church, Terryville, and chaplain conference Brotherhood; the Rev. F Reissig of St. Paul's Church, Mid and vice president of the confere Dr. Hans P. Treuenfels, president Brotherhood of the New York a England Synod. Theme for the ret "Time for Decision."

Conference Women's Missionary

First Church, Waterbury, Oct. 26. for the convention was "Lord, what ou have me to do?" Addresses were y Marian Potts, missionary on fur- rom Japan; Dr. J. Maurice Hohfeld, or of linguistic missions at the Ken- chool of Missions in Hartford and co- with Dr. Frank Laubach in the ide literacy movement; and Dr. Verner, retired missionary from India rmer pastor of St. John's Church, itain.

CORDIA CHURCH, Manchester, Conn., ted its 60th anniversary Oct. 23-24. nrad R. Reisch, pastor of St. Paul's in Bridgeport for more than 27 spoke at the dinner. Dr. Frederick bel, president of the New York and ngland Synod, preached at the anni- service.

Rev. William Fairman, pastor of el Church, New Haven, Conn., was d Sept. 19 by the Rev. Gordon Hohl, nt of the conference.

r the chairmanship of Mr. Ralph J. n the New England Conference hood will celebrate its 25th anniver- th a banquet in First English Church, ort, Nov. 20. Speaker will be Fred- . Konemann of Washington, D. C.

LVANIA

erence Agency nges Its Name

By ERNEST J. HOH

ASTER—An Inner Mission program ll cost each member $1.54 in 1955 horized by Lancaster Conference of tral Pennsylvania Synod meeting in n's Church, Columbia. A Lutheran or Older People will be opened early at Lancaster. The building has been ed and renovations completed for pose.

Mission work of the conference is he care of an incorporated agency as "Lutheran Services for Older " but will be renamed "The Lutheran Inner Mission." This change is made so that the agency can also supervise children's work, which will be done through existing state agencies except in special cases.

This is a major change in policy from that obtaining in the Ministerium of Pennsylvania. (Lancaster Conference was until recently a part of the Ministerium.) The

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PA.: LANCASTER . . .

action was taken after a year's deliberation and investigation. Local agencies were considered superior to a centralized bureau.

A ground-breaking service was held Sept. 19 at Grace Church, Lancaster, $225,000 educational building.

Oct. 31 a United Lutheran Refor service was held at Trinity Church wi Edmund Steimle, professor at Philac Seminary, the speaker. A combined of 150 voices sang.

United Churches of Lancaster have set up a chaplaincy service at C and St. Joseph's hospitals. The past all patients admitted are notified by Patients from outside the city are a to various local pastors and visited by Responsibility for the work is assigne different denomination each day of th

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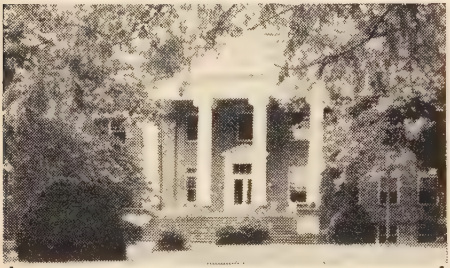

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WEST VIRGINIA

Schools Achieve Truc

By HAROLD L. HANN

FAIRMONT—Repercussions were this border state last month when di gation was introduced in the public system. The law was invoked in County when mothers of white picketed a mining camp elementary in which Negro children had enroll pickets withdrew; both white and children are attending classes. A adjoining this troubled area has complete de-segregation in the emp of Negro teachers where before the only white teachers. Marion Coun of Schools J. J. Straight reports tha eral the de-segregation program received well throughout the state.

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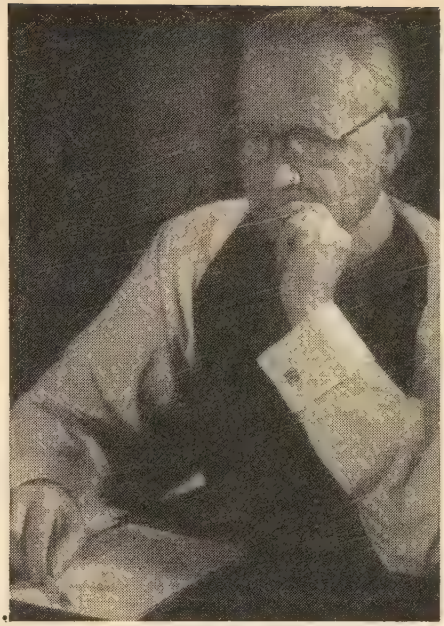

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WEST VIRGINIA . . .

Awaiting only the approval of the of American Missions, a new congr will soon be added to the synodic Mission developer Paul W. Bergstre ports prospects for a strong congr at Point Pleasant, an Ohio River com Present plans call for formal orga in January.

ELECTED to synodical Brotherhood at the convention held at Jackson were H. G. Anderson, Fairmont, pr Fred Hegmann, Charleston, vice pr Fred Becker, Fairmont, secretary; an ert E. Troy, Huntington, treasure Spring, Wheeling, retiring preside chosen a member of the executive tee. With the theme of "Men with sion," the group took steps to do membership and give financial sup Luther Leaguers for transportation to the Ann Arbor Luther League tion in August 1955.

Choosing a pastor and buying a jacent to the church have kept th of St. Mark's congregation, Oakla busy. To alleviate the crowded con the Sunday school, this congrega chased a lot (90 x 150) with an house and six-car garage for $15,00

Charles W. Carlson of Clearfield accepted a call from St. Mark's, upon completion of his studies at G Seminary this month. He supplied pit of this church last summer.

Speaking on "The Reformation: counter with Eternity," Gettysbu nary Professor Francis E. Reinb dressed the fourth annual United for Protestantism in Fairmont, Oct

FLOOD WATERS stood nine inc outside the doors of Trinity Churc ing, last month when the Ohio R on its most recent rampage. Layr by to remove church furniture to level. No services could be held

The care of the church for pec ages was described at St. Paul's Huntington, when Dr. Robert L. I tor-superintendent of the National Home for the Aged, preached.

ISIN . . .

onaries Needed erve As Advisors

By CHARLES A. PULS

ON—"Does British Guiana need ries?" The question was put to Mrs. cott at the Wisconsin Conference n at Kenosha. She has just re- rom the British crown colony in nerica.

naries are needed, Mrs. Scott re- it not in the capacity they now Missionaries should be 'advisors,' 's' of the work. The black man is stronger and does not want white longer. Christian blacks are glad whites, but non-Christians are not. has come to train nations to do y work."

WAY to have a Lutheran college in n," said Synod President Paul E. the pastors, "is to have a million eady if and when Carthage College " A committee is studying reloca- none is yet active to raise the mil- rs!

TRINITY CHURCH, LaCrosse, the old N. Stoffel pastor, is interested missions and has done something e started in South LaCrosse. The tion will give the new congregation s, valued at $8.000, will loan the regation $20,000 to get started and sfer about 50 members living in on area.

mmittee from Holy Trinity has he building and will supervise erec- he house-type chapel to seat 120 Provision will be made for a four- rtment for the pastor when he is Commenting on the enterprise, issionary Dwight L. Shelhart said, n working on the mission project y Trinity are getting a thrill out of e whole program is giving the ongregation a spiritual lift. Such s encountered only once in a life-

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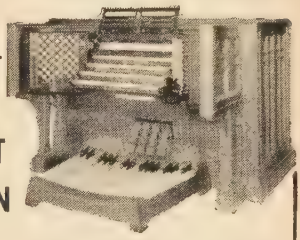

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WISCONSIN . . .

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a cell block. Some counted it a
Others did not. A mimeo-
biennium report of a prison
calls it the power of God.
ouse of prayer within prison
escribes the Church of the Good
an. Located squarely in the mid-
he prison yard at Western State
iary, Pittsburgh, it has been
ince its beginning in 1942 by the
W. Stremel, ULCA pastor.
hing happened Jan. 18, 1953,
ld have been cause for irretriev-
ses in this ministry. The prison-
hing spirits finally erupted into
As a result, all regular programs
chapel were suspended. Church
were discontinued for nine Sun-
ible forums were not resumed
following January. Other group
did not reconvene for 16
Even now, 21 months later, the
program has not been com-
einstated.
buried in Chaplain Stremel's
yped, eight-page report, released
mber, are sentences like these:
st-riot period offered great op-
for Christian services." "The
on of group meetings opened the
intensive personal work." The
a camouflaged blessing.
g the emergency he distributed
n 97,000 pieces of Christian lit-
including 800 Bibles, 1,560 New
nts, 520 books. He carried on
counseling at cell doors, by hos-
s, in temporary barracks.
the men confined to their cells
ting became restless and de-
for lack of worthwhile activity,
plain suggested the therapy of
dy. Hundreds responded, and
eld. Now 478 men are enrolled
correspondence courses.
aplain Stremel says, "Prison is a
ssion field where men can be won
stian living . . ."

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CENTRAL PENNSYLVANIA

HAMSHER, M. ROY. From Trinity C McAlisterville. Retirement.

SWAVELY, JOHN A. From Mountain parish. To Rothsville parish.

CENTRAL STATES

MATTSON, EDWARD J. From Luthera fare Council of Northern Californ ecutive director. To Central Se faculty.

——DECEASED——

Margaret Greever Copenhav

Mrs. Margaret Greever Cop widow of the late Dr. Eldridge Cop former president of Marion Colle at Marion, Virginia, Sept. 21. I Burke's Garden, Virginia, she

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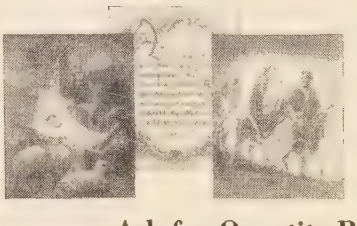

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College and Cincinnati Conserva-
Music.
Copenhaver had been president of
men's Missionary Society of the
Virginia, and a member of the
board of the ULC Women's Mis-
ociety.
ors include two daughters, Miss
Sue Copenhaver of Marion and
ordon Hanes of Winston-Salem,
brother, Dr. W. H. Greever of
, S. C., former secretary of the
utheran Church in America; and
ers, Miss Ida Greever, Miss Emma
and Mrs. C. J. Moss, of Burke's
Virginia.
uneral was at Ebenezer Church,
on Sept. 23, with Dr. Rudolph G.
astor, and President John Fray of
College, officiating.

Dr. David F. Longacre

ev. David Longacre died Oct. 18 in
n, Pa. His tragic death followed
ears of treatment in mental hos-

Longacre was born in Weissport,
1897. After study at Muhlenberg
nd Philadelphia Seminary, he was
by the Ministerium of Pennsyl-
1922. In 1929 he earned the S.T.M.
om Philadelphia Seminary; in 1953
erg College conferred upon him
degree.
a pastorate in the Stouchsburg, Pa.,
he went to St. John's Church,
n, in 1926. He was a president
Lutheran pastoral association of
and the Reading Conference of the
um. He also served as vice presi-
he trustees of the Topton Home.
ng with his wife, the former Clara
are two sons, the Rev. Jacob Long-
Lancaster and David W., a teacher
nd High School in Allentown, Pa.
l service was conducted Oct. 22
ohn's Church by Dr. Charles M.
president of the Ministerium of
ania. Interment was in Union
, Slatington, Pa.

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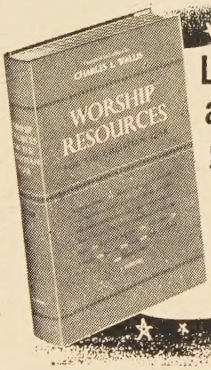

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IN CONCLUSION . . . . . .

JOHN STUART MILL, as I remember the story, learned to read Greek by the time he was five. The only thing remarkable about that is that he had a father who took the trouble to teach him. Youngsters can learn almost anything that feeds their restless and ceaseless curiosity.

These days, according to what I read in the papers, our children exist on a dangerous diet of horror "comic books" and crime programs on television. I've never seen a TV crime show or a horror comic, so I hesitate to pose as an expert. But, judging by the excitement among grown-ups just now, this is a serious problem.

The first impulse of most people is to call the nearest policeman and start a raid on some drugstore or TV station. That may have a good result, but usually doesn't. To put an OUT OF BOUNDS sign on anything may increase its attractiveness.

In college one of our professors told us about a book which, he said, was so wicked that there probably weren't more than four or five copies in western Pennsylvania. It took me practically no time to find a copy in a big library, and I considered the book thoroughly delightful. There's enough rebel spirit in most of us, at least when we're young, to make us want to experiment with things we're warned to stay away from.

I DON'T SUGGEST that censorship attacks on these vicious crime publications shouldn't be attempted. We need well-written laws to curb the sort of people who would sell machine guns to 12-year-olds if there's profit in it.

Censorship is a poor technique to use against adults, because it presumes there are some folks wise enough to know what isn't good for the rest of us. Usually the censors lack imagination, and thei dicts are often reversed eventually censorship to protect children is and more effective.

Church groups are right in taki active interest in trying to purge communities of crime-breeding ments which are now so plentiful. reported in "Church in the New week, men of St. Luke's Lutheran C in Youngstown, Ohio, were succes an attack on comics in their city. enough to engage in a brief crusa then forget it. This sort of thi quires constant vigilance.

THE REAL TASK, though, is to undesirable things with plenty o we approve. It ought to be as im for mothers to provide their you with good things to read as good to eat. Parents should know abo programs that they want their chil see, and make it easy for child learn to like them.

A home well stocked with goo for children won't be in serious da horror comics. It isn't necessary to coax the children to read tho you think they should. It's better them in easy reach, and let the find them.

Being a parent is a full-sized j the results of taking the job serio well worth while. Our church o tions should be able to give and encouragement. Parents' c churches are excellent places for ideas. A library of first-rate c books could be managed in most gations. There used to be such t the old days, when they were les than now.

—ELSON

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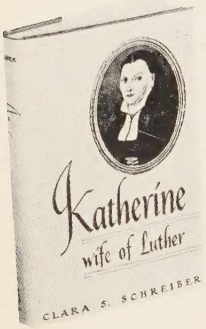

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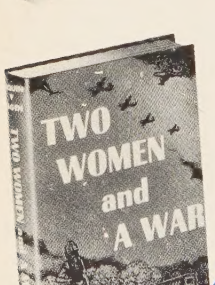

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